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NOTES AND ABSTRACTS.

Degeneration, Marks of Degeneration, and Atavism.—In the course of development human beings are wont to present, physically and psychically, certain departures from the norm. The kind and degree of these variations are largely influenced by general racial and environmental characteristics; where these latter factors are numerous and widely divergent we have a broader range within which normal variation may occur than where the race-type is relatively simple and fixed and the environment comparatively stable. It is this determination of the range of normal variation relative to race and environment which is always a step necessarily preliminary to the discovery of the meaning we are to attach, in a given instance, to the terms found in the title line of this paper. A variation which would fall quite outside this range under one set of conditions might fall clearly within it under another. With this necessity of constant reference to general conditions in mind we may venture upon certain tentative formulations embodying, perhaps, essentials of precise definitions to be wrought out with the further progress of science. It is needful to remember also that the terms "degeneration," "stigmata," "atavism," etc., may refer to morphological, physiological, or to psychic phenomena. With perfectly obvious modifications, the statements made here will hold equally well in any one of these three fields. Degeneration is characterized by a marked slowing of the vital activities, together with a lessening power of resistance to noxious influences of any kind. There is an increasing tendency of the whole organism toward physical and psychical inferiority. We have to do with a morbid state of affairs which may arise through diseased conditions in the germ from which the organism takes its rise, or through nutritional disturbances *in utero*, or during the first years after birth. It is through having this pathologic background upon the one hand and through the presence of this lowered vitality upon the other that degeneration is to be distinguished from simple abnormality, which does not of itself imply a proneness of the organism to physical and psychical disease. Degeneration may readily pass over into actual disease, but when it has so done, the disease is not to be called degeneration. Usually the reduction of the vital activities is accompanied by the presence of certain anomalies—the so-called signs of degeneration or stigmata. These are occasional variations only, and those of the morphologic kind are of little or no functional importance; they appear more frequently than do other variations upon those persons to whom for other reasons we apply the term "degenerates." They are generally found in company with other marks of a similar nature, and are not brought about through gross pathologic changes. Definitely localized affections (tumors, strabismus, nystagmus, etc.), local results of brain or nerve disease, etc., are actual diseased conditions, or symptoms of such, and are not to be reckoned as stigmata, which are evidences of widespread disturbances in the nutritive processes and are not always susceptible of having a definite nomenclature applied to them. In every instance it is necessary to know the precise history of the particular case before deciding whether a given anomaly is to be classed with the signs of degeneration. These marks are of importance only where they appear in considerable number and are developed to a high degree, and even then their precise value is problematical. They furnish an indication of the probable inferiority of their bearer; the larger their number and the more advanced their development, the more pronounced may be the statements concerning the degeneracy they indicate. With regard to the meaning of atavism there is more uncertainty than concerning that of degeneration. The anatomists and the zoölogists, who are the most competent judges in the matter, are by no means agreed as to what shall be called an atavism; and with each forward step in investigation the circle of so-called atavisms constantly narrows. The heart of the whole struggle seems to be that atavism may be real or only apparent. Genuine atavism must be a matter of inheritance. In concrete instances this is a most difficult thing to ascertain. The

question always arises, Are we dealing with something inherited from remote ancestry, or with a simple imitation atavism produced in the course of variation? While atavism does not indicate a disintegration of the organism, is not necessarily pathologic, and need not be connected with a general and deep-seated inferiority of the whole being, exactly the reverse is true of degeneration, which invariably results in a final and complete extinction of the line unless crossed with pure blood. This mixing with pure blood is the only source from which help can come to arrest the process of degeneration. Since degenerates are mutually more attracted to each other than to normal folk, and since it is only through crossing with wholesome blood that the fatal course of degeneration can be stayed, it falls out that, biologically conceived, degeneration is a potent instrument of natural selection, furnishing a ready means by which the unfit may hasten their own extinction. While it is true that degeneration and marks of degeneration usually vary directly together, instances are not unknown where the two are dissociated, and we have a high degree of degeneracy present with few or none of the stigmata appearing, or many apparent stigmata with little or no real degeneracy. Although signs of degeneration are undoubtedly more numerous and more pronounced among the criminal and the insane than among normal individuals, thus giving room for the supposition that there is some intimate connection between criminality and insanity upon the one hand and degeneracy upon the other, it is none the less true that in concrete cases the process of inferring from the presence of stigmata the existence of a criminal or of an insane person is something to be undertaken with extreme circumspection. Whether it is true, as maintained by many authors, that degeneration parallels civilization is a difficult question. There are too many hopeful elements in modern life to allow us unreservedly to accept the evil forebodings of such prophets.—G. NÄCKE "Degeneration, Degenerationszeichen und Atavismus," *Archiv f. Kriminal-Anthropologie u. Kriminalistik*, Band I, Heft 3.

The Influence of Marriage on the Criminality of Men.—An investigation, conducted chiefly with regard to criminal statistics, reveals certain facts concerning the respective relations of married and of unmarried men to different classes of crime. These facts may be epitomized briefly as follows: Property rights of all kinds are more generally respected by the married than by the single. The graver offenses against property—robbery, extortion, fraud, etc.—are committed by the married man with comparative infrequency. When he is driven to the unlawful acquirement of wealth or of material goods, he generally chooses some of the less dangerous methods of so doing. Receiving stolen goods, breaking of laws relative to trade, commerce, and public health, forcible detention of pieces of property, bankruptcy, etc., are the forms which offenses against property usually assume among married men. Among those married at an extremely early age (eighteen to twenty-five) trespasses against the rights of property are much more common than among the unmarried of a corresponding age. This is probably explained by the fact that in such marriages poverty, if not a concomitant, is frequently a result. Incendiarism is most largely found among the unmarried, the greatest proportion falling to the account of widowers and single men between the ages of thirty and sixty years. Apart from pimping, bigamy, and incest, the unmarried far outrun the married in the commitment of offenses against morality. In the sphere of crime and offense against human life, the unmarried are greater sinners than the married, though not so markedly so as in the offenses against property rights. Only in the matter of careless and negligent killing and wounding do the married surpass the unmarried. The difference in the criminality of the married and the unmarried grows less with advancing years. Between the ages of fifty and sixty years it is small; after that period it is still less. Only in delicts relative to morality is this not the case. The curves representing the participation of the married and unmarried, respectively, in crime present a very different appearance until an advanced age is reached. With the former the course of the curve is gradually downward from the beginning; there are but few exceptions to this rule. Among the latter the direction of the curve varies with the particular class of offenses we may consider. Generally speaking, however, the curve rises sharply at the beginning, proceeds at about the height attained for some time, then slowly falls. There is a noteworthy difference between the behavior of the curve representing the participation of the unmarried in offenses against property and that figuring their share in crimes

against the person. From eighteen to fifty years the variations in the first are but slight, and the curve maintains a high level throughout the entire period; up to the age of twenty-five the second curve rises, but then falls quickly. The line marking the share of the unmarried in offenses against the state, religion, and order rises steadily till the age of forty years is reached. This constancy of the course of criminality may be ascribed to lack of respect for property rights and for constituted authority; and this lack of respect is itself to be traced to the lack of an established family life, at a time when the man does not so easily bear the effects of a disorderly existence, and cannot, therefore, so readily support himself by his labor. (Of course this observation would not hold in the case of the habitual criminal.) It is of interest to note in this connection that drunkenness claims the major share of its victims between the ages of thirty and fifty years. The criminality of widowers decreases with advancing age. Their share in crime between the ages of thirty and fifty is notably greater than that of either of the other classes mentioned. Their share in such crimes as murder, incest, false accusation, and false witness at this time is especially noteworthy. It has been said, in attempted explanation of this fact, that widowers are, as a rule, ill situated financially, but there appears to be no satisfactory evidence that this is true. Statistics do not prove that widowers belong to the poorer classes in any unusual degree. Widowers are especially prominent in offenses against property; but they also stand first in the series of those guilty of other classes of crime. The loss of the wife very frequently leads to mental derangement, and it is probably true, as well, that certain types of self-control are peculiarly difficult for this class to exercise. In general, there is a greater decrease in criminality of the married the longer they have been in the married state. This conforms with the fact that the larger share of the births, together with the large outlay incident thereto, fall within the first decade of married life, and we observe further that it is the offenses against property which most rapidly fall away with advancing years among the married. Among the restraints which marriage places upon the criminality of the married man is the fear of bringing disgrace upon the family and lasting shame to the children. The temptation of the married man to indulge in the pleasures of the public house is less than that of the single man, for, while the family very largely furnishes all the wholesome pleasures afforded by the public house, it also demands for its proper maintenance too large a share of the man's income to allow him to spend any considerable sum elsewhere. With the need of defending and supporting a family, there comes, too, increased respect for religion, law, and property—the defending and supporting institutions of society. And last, but not least, to be mentioned among these deterrent effects of marriage upon the criminality of the married male is the influence of the constant and intimate association of the man with a member of the sex the criminality of which is very low when compared with that of his own.—FRIEDR. PRINZING, "Der Einfluss der Ehe auf die Kriminalität des Mannes," *Zeitschrift für Socialwissenschaft*, II. Jahrg., Heft 2.

Race in the Etiology of Crime.—Although savages possess a very vague notion of crime, still there are tribes which show a greater criminality than other tribes. In India there exists, for example, a tribe whose profession is to steal, while Spencer cites several peoples who are inclined to honesty and truthfulness, and who do not practice the law of retaliation or commit cruelty. The documents which serve to demonstrate ethnic influence upon crime in the civilized world are, however, less uncertain. We know, for example, that a great part of the thieves of London are natives of Ireland or of Lancashire. Again, in Italy there exist criminal centers, and in nearly every province there is some village renowned for having furnished an uninterrupted series of special delinquents. The most famous among these is the village of Artena in the province of Rome, of which Sighele says: "Artena is distinguished by a number of assaults, homicides, assassinations, six times greater than that of the average of Italy, and of highway robberies thirty times greater. The cause is . . . above all heredity." In his *Homicide* Ferri clearly demonstrates the ethnic influence upon the distribution of homicide in Europe. In Italy, according to statistics of 1880-83, there is an evident predominance of homicide among the populations of Semitic race and of Latin race, compared with those of the Germanic, Ligurian, Slavic, and Celtic races. It is particularly to African or oriental elements that Italy owes the origin of

its numerous homicides in Calabria, Sicily, and Sardinia, while where the Germanic races are predominant homicide is least frequent. Sicily offers a striking example of ethnic influence upon homicide. The Greek provinces of Messina, Catania, and Syracuse have a less amount of homicide, while those provinces which contain much Arabian blood show the greatest amount. Sardinia surpasses Sicily in the number of crimes against property, probably owing to its preponderance of Semitic blood. In France also we see ethnic influence upon crime. Assassination, rape, and crime against property all show a different ratio in the Gallic, Iberian, Cimbrian, Belgian, and Ligurian races, which make up the French population. The Ligurian peoples in France furnish the maximum of revolutionary leaders and of geniuses, while the Cimbrian and Iberian races furnish the minimum of both. Again, in France and Italy everywhere there is observed a preponderance of crime in the provinces where dolichocephaly is the rule. Also the blonde-haired element in the population seems to furnish in general fewer criminals than the brown- and black-haired elements. The influence of race upon criminality appears in all its evidence in the study of Jews and Gipsies, but for each of these in a quite different sense. In nearly every country the Jews show a smaller ratio of criminals in proportion to their number than the remaining elements of the population. In certain crimes, however, they have the largest ratio, such as smuggling and counterfeiting. Especially in those countries where Jews have been given their political rights the tendency is for crime to diminish among them. The Gipsies, on the other hand, are an example of an entire race of criminals, and reproduce all their passions and vices. They have the improvidence of the savage and the criminal; they have a horror of the least exertion and undergo hunger and poverty rather than submit to the slightest sustained labor. They are superstitious, and are addicted to orgies; they are ferocious and assassinate without remorse in order to steal; their women are very clever at theft, and are addicted to prostitution. In whatever condition the Gipsy is, he preserves always his habitual impassiveness; he seems never to be preoccupied with the future, and lives from day to day in an absolute immobility of thought, while to him authority, laws, rules, principles, precepts, and duties are notions insupportable.—CESARE LOMBROSO, "La Race dans l'étiologie du crime," in *L'Humanité nouvelle*, April, 1899.

A Family Librarian.—Ever since the formation of the American Library Association it has become more and more the fashion to employ trained librarians in public and institutional libraries. To the Northwestern Library Association, No. 5, E. Washington street, Chicago, is due, however, the credit of preparing a bibliographical work which becomes in itself an expert librarian in every home in which it is placed.

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A CLASSIFICATION OF SOCIAL FACTS BASED UPON SOCIAL NEEDS OR TENDENCIES.¹

Collective needs or tendencies	Functions	Institutions	Pathological facts
I. So-called material needs.	Nourishment, clothing, shelter.	Various devices: hunting, fishing, pastoral life, agriculture, industry.	Social inertia.
	Victualing, exchange, transportation, communication.	Commercial and colonial institutions, transportation companies, railway and navigation companies; posts and telegraphs.	do.
	Social economy.	Money, credit; public treasure; appropriations and taxes.	Bankruptcies; frauds; smuggling.
	Hygiene.	Medical and pharmaceutical service; lazarettos, hospitals; cemeteries; public cleaning service.	Devices for the ruin of the public health; alcoholism, debauchery.
	Police and collective defense.	Police; army and navy; diplomacy; spy system.	War; treason; crime.
	Reproduction of social forms; social heredity.	Marriage, family; educational institutions.	Depopulation; infanticide; prostitution; political struggles.
II.	Needs: (a) of the intellect (<i>esprit</i>).	Collective curiosity, social imagination; public opinion; common sense; collective judgment; objective knowledge.	Superstition.
		Press and book-stores (newspapers, publications, books).	
		Literary meetings; academies, theaters.	Error; excess of imagination.
	(b) of the emotions (<i>cœur</i>).	Science; learned societies; libraries, laboratories, etc.	Ignorance.
		Social emotivity; æsthetic and religious sensibility.	Enthusiasms, panics; institutions for debauchery; fanaticism.
		Holidays; games; funeral ceremonies; amusement societies; artistic societies. Religions, cults, and churches.	

¹G. L. DUPRAT, "Morphologie des faits sociaux: II. Classification des faits sociaux," *Revue Internationale de Sociologie*, March, 1899.

A CLASSIFICATION OF SOCIAL FACTS BASED UPON SOCIAL NEEDS OR TENDENCIES.— (*Continued.*)

Collective needs or tendencies	Functions	Institutions	Pathological facts
<p>III.</p> <p>Need of activity in common.</p> <p>and of exercise of the collective will.</p>	<p>Labor; division of labor; competition and co-operation.</p> <p>Government; legislative and judiciary functions.</p>	<p>[Slavery, serfdom servantage?]; corporations, syndicates; labor-bureaus.</p> <p>Legislative, executive, and judiciary bodies. Ministries; royalty; government. States, cities, federations, communes, families. Elections.</p>	<p>Strikes; coercion.</p> <p>Anarchy; political troubles; revolutions.</p>
<p>IV.</p> <p>Tendencies properly social.</p>	<p>Respect for moral beings.</p> <p>Help for the weak.</p> <p>Solidarity and charity.</p>	<p>Property. Tribunals and juries.</p> <p>Houses of correction. Politeness and manners. Educational institutions.</p> <p>Alms-houses; funds for relief and old-age pensions. Works of moral helpfulness.</p>	<p>Theft. Violation of liberties.</p> <p>Immoral legislation. Poverty and mendicity.</p>